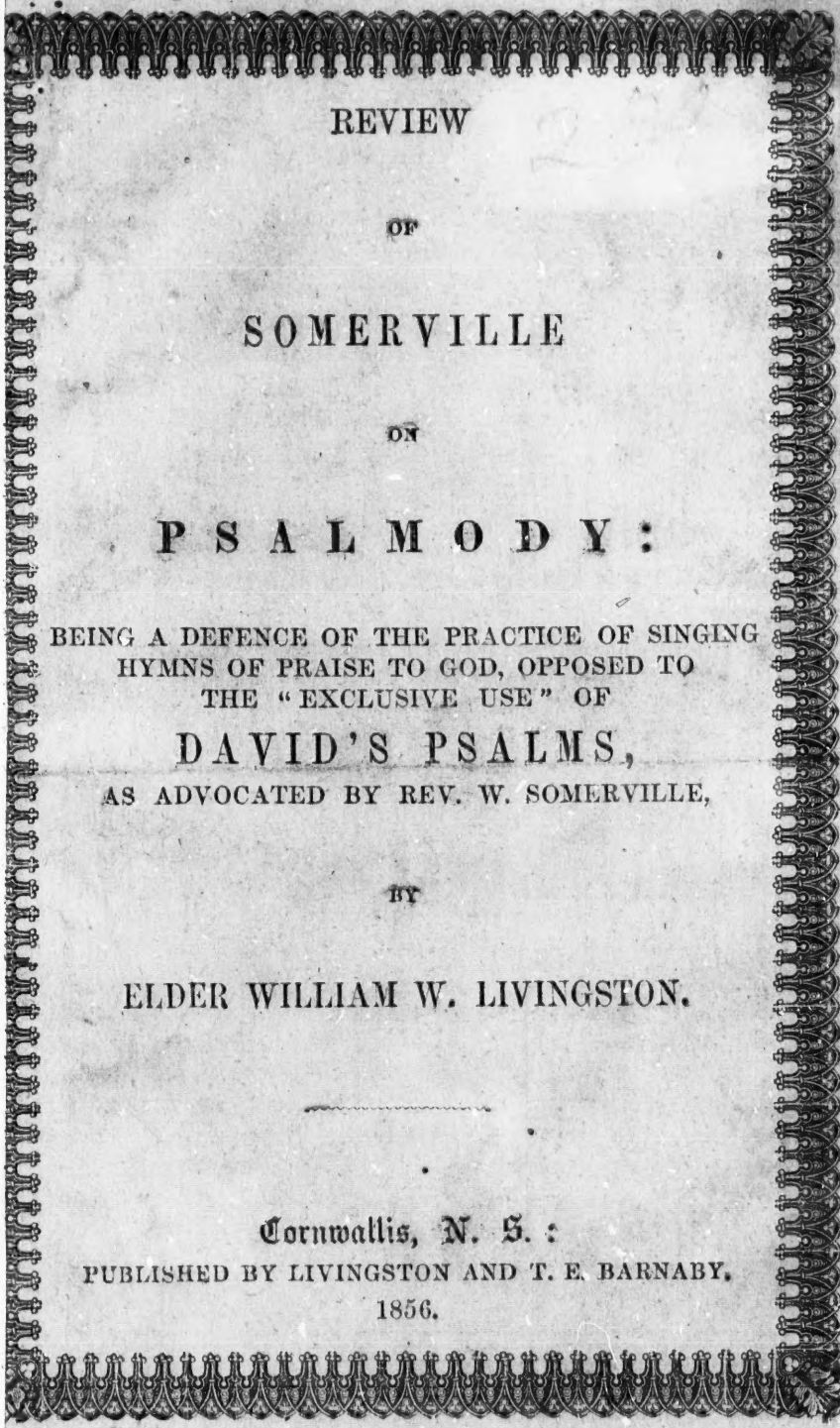


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REVIEW

OF

SOMERVILLE

ON

PSALMODY:

BEING A DEFENCE OF THE PRACTICE OF SINGING
HYMNS OF PRAISE TO GOD, OPPOSED TO
THE "EXCLUSIVE USE" OF

DAVID'S PSALMS,

AS ADVOCATED BY REV. W. SOMERVILLE,

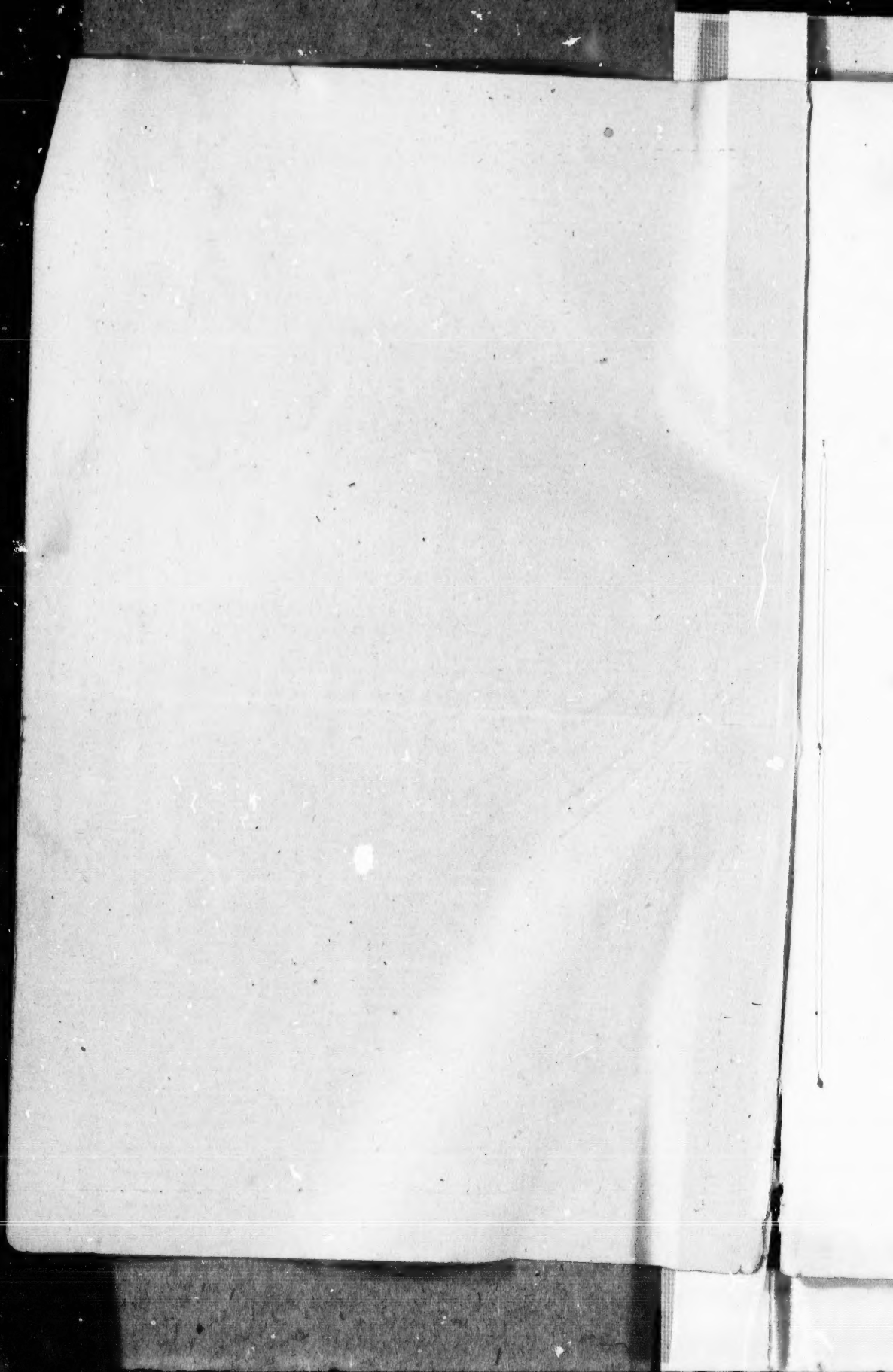
BY

ELDER WILLIAM W. LIVINGSTON.

Cornwallis, N. S. :

PUBLISHED BY LIVINGSTON AND T. E. BARNABY.

1856.



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INTRODUCTION.

To those acquainted with the person or reputation of the gentleman to whom the following epistle is designed to be addressed, there is no doubt it will look like presumption in a stranger and foreigner, as your humble servant is, to attempt to reply to a work which wants no other merit, to secure it any amount of credit, but the name of REV. W. SOMERVILLE of Cornwallis, Nova Scotia. Indeed, I mean no flattery either to that gentleman or myself when I say that his reputation is that of the very best classical scholar and critic, and logician, and unrelenting reasoner in the whole Province. Indeed, but it is superior can be found in the British Provinces, or in the new Federal States. And I sincerely hope the gentleman will pardon me for making thus free with his reputation, of which I know nothing, only as I have heard. So if I misrepresent the worthy gentleman, whom I will take the liberty of addressing, the mistake is not mine, but that of my honored and esteemed friend, the generous public; and I am but giving them back their own.

That generous public are hereby reminded, that in addition to the embarrassment consequent on my consciousness of the reputation of the individual to whom the following are to be addressed, there is an additional reason why they should not expect too much at our hand. The reason is this: we are far from home, and thoughts of friends crowd not unfrequently upon our recollection; we are day and night engaged in teaching, having the largest school in these parts; and even Lord's days and the *evenings* of Lord's days are denied, having all that time taken up in addressing two congregations of dear brethren. But it will be asked, "When will he write"? It is, it has been, it must still be, *while others sleep*. Scraps thrown thus together can at best be patch-work, and if it were a display which we sought, here is certainly a most barren prospect.

But under such circumstances, what can be the motive that can induce a stranger, thus forlorn, thus circumstanced, to review the

writings of such an author possessing such advantages, both of genius and popularity? My motives are certainly not sinister, as no sinister motive could induce me to overtax myself with work, when I have perhaps as much on hand without it as any man should have, and, my friends think, much more than is salutary.

But the praises of God are wont to be sung in all this Christian land. The aspirations of glad and grateful hearts arise every day and every hour to God's throne. The hopes, the fears, the wishes, the humble prayer and praises of the children of their Father, arise in almost unbroken strains to the throne of God.

"Rejoice evermore, pray without ceasing, and in every thing give thanks," is the injunction of the Gospel. Servants of God, reformers of every age, and good men of every sect and denomination under heaven, in all Christendom, have prayed to God, have rejoiced and given thanks; and most of their praying, rejoicing, and thanksgiving, have ascended to God's throne, and arisen like sweet incense on the pinions of measured line, and been chanted in tuneful lays. Hymns have been always the vehicle of three fourths of all the praises awarded to Heaven's King since the day of Pentecost. Indeed, the God of nature seems to have adapted the heart to musical strains, that it might be moved thereby, in order that he might be thereby worshipped. But, as if there was danger of God receiving more than his due of praises, and the injunction of the great apostle to the gentiles being too much adhered to, we find a work most ably written by a most able writer and most renowned critic, *decrying the worship of God in the use of Hymns*, and insisting that all the worship of God practised in singing of hymns and songs of praise, shall cease!!! Now, the most inevitable consequence of all this would be to cause to cease, as we before hinted, three-fourths, at least, of all the praises awarded to Him, who should be the subject of all our thoughts, every hour. What could induce a gentleman, a Christian, and a Christian teacher in the synagogue, to endeavour to persuade men that it is wrong to praise God by singing hymns of praise to His name. And strange to say on inspection, we find that his strongest argument in favor of this novel idea, amounts to something like this: That it is right to sing David's Psalms—Rouse's version,—and after labouring with all his ingenuity to prove that important truth, he

draws the logical conclusion *therefrom* that it is not right to sing anything else. When reminded that the same objection may, with the same propriety, be urged against prayer, because it is right, perhaps, to pray the Lord's Prayer, which he taught his disciples to use when they prayed; he urged arguments something like these: In prayer, only one man speaks, whereas, in singing, a whole congregation join,—therefore it is necessary that there be “prescribed form.” And God has given a book of Psalms but never a book of prayer. Now, for these reasons alone, are we to conclude it wrong, heinous, sinful, to praise God in hymns and songs, unless we are able to find the hymn or song in the collection ascribed generally to king David, and—thrown into admirable jargon by the Scottish bard—Rouse. But we will not begin arguing the question here. We design addressing a short epistle to him on the subject, calling for an *explanation* of what seems to us so strange. We however despair of ever receiving an answer: this is more honour than we ever anticipate at the hands of so distinguished a gentleman as the Rev. William Sommerville. If he should in the plenitude of his condescension, deign to favor us and our readers with a *refutation* of our views, on this subject, they will be kindly received on the part of his humble servant. If we shall say some things rather hard, it is because we know that we have hard material to work upon, and must strike hard or make no impression: and we hope he will take it for the consequence of the high opinion we entertain of his powers, and the strength of his mind, more than of any want of respect, or of the kindest feelings we could possibly entertain, for one we never addressed in our life. We sincerely hope *our* feeble letter will be so received, if we succeed in getting it prepared.

W. W. LIVINGSTON.

PROPOSITIONS.

"The evidence which we propose to bring forward in support of the proposition, that these Psalms were given of God for the use of the Church to the end of the world, in whatever country or in whatever age, rests upon the following four facts :—

1. THE PSALMS WERE GIVEN BY INSPIRATION.
2. THEY WERE GIVEN TO BE SUNG BY THE MEMBERS OF THE CHURCH—THE WORSHIPPERS OF GOD.
3. NO SUBSEQUENT BOOK OR BOOKS HAVE BEEN WRITTEN BY INSPIRATION FOR THE SAME PURPOSE.
4. THE BOOK OF PSALMS IS NO LESS ADAPTED TO THE PRESENT STATE OF THE CHURCH, THAN TO HER STATE WHEN THEY WERE ORIGINALLY WRITTEN."

SOMERVILLE ON PSALMODY, *introd.* p. 16.

REVIEW.

Cornwallis, N. S., Dec. 25, 1855.

RESPECTED SIR:

I am free to confess that it is with some degree of embarrassment I address to your "Reverence" this epistle. I confess likewise being highly gratified, much entertained, and really edified, from a hasty perusal of your excellent work on "Psalmody." But I have full confidence in your Christian charity that you will pardon the presumption of a stranger, for making some few enquiries, that I may be *farther edified*.— You have, Sir, very systematically and classically, (so far as I may be allowed to judge,) eulogized a *particular book* of "divine inspiration." Sir, all you have said in favor of the authority and inspiration of that book I believe, with regard to *all* the books, of sacred history, and the law. But that our Saviour or his divinely inspired apostles attached *any more* importance to that excellent collection of poetry, I am not aware that you, Sir, in your "PSALMODY," assert. But "THE PSALMS WERE GIVEN BY INSPIRATION." Granted. "*All scripture* is given by *inspiration* of God." What follows? Are we consequently obliged to observe the law of Moses, notwithstanding Paul said "If ye be circumcised, Christ shall profit you nothing?" But, Sir, what was it of which Paul most complained of the Galatian brethren? Was it not, Sir, attaching too much importance to the old exploded law of Moses? That law was "against us, was contrary to us," and "He took it out of the way, nailing it to the cross." But you might answer Paul and say: but the books of the "law" "*were given by divine inspiration*." But what answers Paul? Gal. iii. 23, 24, "But before faith (the Christian dispensation) came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law *was* our schoolmaster *to bring* us to Christ, that we might be justified by faith. But after that faith (i. e. Christian dispensation) is come, we are **NO LONGER** *under a schoolmaster*. For ye are all the children of God by faith in

Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." Now, that the Psalms were given by divine inspiration, only classes them with "Moses and the Prophets," who all wrote of Jesus; fortold His humiliation, death, sufferings, glorification, etc.; and also described the glorious state of His Church. Nor have you, Sir, shown any peculiar merit to be attached to that book, over the other books of divine inspiration. But you will doubtless concede that point without controversy; for, if the bible be a book of inspiration, the Book of Heaven, then all parts of it are parts of God's word, and to give preference to one part of God's word over another, would be to say that one part was *better* than another. But this would deny the absolute perfection of the whole, for that part cannot be *perfect* than which something is *better*.

Now, if no *peculiar* merit attaches to the book of the Psalms, over Moses and the prophets; shall they be chargeable with wantonness and irreligion; with a want of due reverence for the Psalms; who are not willing to give them any higher place than they will reserve for Moses? Paul says "*All scripture is given by inspiration of God, and is profitable for doctrine, reproof, correction, and instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto every good work.*" It would seem that the great objects for the perfection of the primitive churches, to be gained by the teachings of the scriptures of the old Testament, were "*doctrine, reproof, correction, and instruction in righteousness.*" Those seem to be the objects to be gained, from the reading of the old Testament scriptures, in those days when the new was not yet published. Yet, notwithstanding the writings of the old Testament are profitable in this respect to the Christian, that he may lack nothing; still, we are assured by inspiration, as inspired, and of later date, that, "Now we have obtained a *more excellent* ministry, by how much also He is the mediator of a better covenant (i. e. testament) which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith "Behold the days come saith the Lord when I will make a new covenant (testament) with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers." Heb. viii. 6-9.

I am aware that, to many, this appears like a rude way to

treat the word of God; which was *once* enforced by Him, whose spirit dictated the sentiments and words thereof. Nevertheless, there could be no *perfect* testament till the *death* of the *testator*. "And for this cause He is the mediator of the *New Testament*, that by means of death, for the redemption of the transgressions that WERE under the *first (covenant)* testament, they which are called, might receive the promise of eternal inheritance. For, where a testament is there must also of necessity be (brought in) the death of the testator." Heb. ix. 15.

But, Sir, you may perhaps say: this tends to dishonor the *Moral Law* of Moses. Sir, if the decalogue falls, it falls not in our weak hands; but if the same Almighty power Who dictated that then excellent code, on Sinai's sublime height, and amid its tremendous thunders and lightnings, has since by his all wise dictates, through his Holy Spirit, declared that law null and void, he had the right so to do, and we will at least assume the liberty of noticing the fact.

Paul compares the two testaments to Sarah and Hagar, or rather to their sons, Isaac and Ishmael. He says that they are alligorical or figurative of the "law" and the "faith" or gospel dispensation. "For it is written, that Abraham had two sons, the one by a bond woman and the other by a free woman. But he that was of the bond woman was born after the flesh, but he of the free woman, by promise; which things are an alligory (or figure, or type): for (*mark*) these are the two covenants (or testaments) the one on Mount Sinai which gendereth to bondage, which is Hagar: For this Hagar is mount Sinai in Arabia, and answereth for (or represents) Jerusalem which now is, and in bondage with her children. But Jerusalem which is above, is free, which is the mother of us all."—Gal. iv. 22. "Now *we* brethren, as *Isaac* was, are the *children of promise*. But as then he that was born after the flesh persecuted him after the spirit, even so now, (doth the Jews persecute us). Nevertheless what saith the scripture?" Now mark the fate of the law of Moses delivered *from Mount Sinai*. "Cast out the bond woman (law of Moses, decalogue and all) and her son: for the son (law) of the bondwoman shall *not* be heir with the son (testament) of the free woman (or Church of Christ). So then, brethren, *we* are *not* children of the bondwoman but of the free." Gal. iv. 28.

But what says Paul's exhortation to those who, (as some

Judaizers do now) regarded the law of Moses as binding as that of Christ? It had better be put on and worn by those whom it may fit. Stand fast, therefore, in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage." Gal. v. 1.

But you are no doubt ready to enquire—What, then, do you insist on the ten commandments having been repealed? "Thou shalt love the Lord thy God with all thy power, and thy neighbour as thyself; on *these two* commandments hang the whole *Law* and the prophets." *Jesus*. For all the *law* is *fulfilled* in one word, even in this: "Thou shalt love thy neighbour as thyself." *Paul*. "But if ye be led by the *Spirit*, ye are NOT UNDER THE LAW." *Paul*.

That an old law has been repealed, is no conclusive evidence that no part of it has been re-enacted. The old law was beyond all doubt *repealed*, and so much thereof as it was the will of God to still enforce was re-enacted in the new code.

But Isaiah, in the spirit of prophecy, not less graphic, *poetical*, and *inspired* than the Psalms themselves, in describing the future state of the Jews, and the times of the dispensation of "the Faith," writes as follows: "Bring no more vain oblations; incense is an abomination to me: the new moons and the Sabbaths, the calling of assemblies I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them." Is. i. 13, 14.

Parallel to the foregoing are the words of Paul "Let no man therefore judge you in meats or in drinks or in respect of a holiday or of the new moon, or of the *Sabbath*, which are a shadow of things to come, but the body is of Christ." But Paul says in very plain terms, to the elders of Ephesus, at Miletus: "Wherefore I take you to record this day that I am free from the blood of all men: for I have not ceased to declare unto you the whole counsel of God." Now, was Paul prepared to do this? Was the "whole counsel" delivered to the apostles, and by them to us? Peter says: "Grace be multiplied unto you through the knowledge of God, and our Lord Jesus Christ, according as his divine power hath given unto us all things that pertain to life and godliness, through the knowledge of Him that hath called us to glory and virtue."

So we find "all things that pertain to life and godliness"

even "the whole counsel of God," delivered to us faithfully in the *New Testament* writings. And among other things we find there the fact so little understood, and seldom believed, that the old Testament dispensation has long since gone by. If the counsel of God contain such things, is there not danger of rejecting them, that we be like the "Pharisees and Lawyers" who "rejected the counsel of God against themselves, being not baptized of him." But again : The old Testament dispensation says : "Eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe. *Exod. xxi. 24.* But Christ in his sermon on the mount says : "Ye have heard that it hath been said, 'an eye for an eye, and a tooth for a tooth.' But I say unto you that ye resist not evil : but whosoever shall smite thee on thy right cheek, turn to him the other also."

Though adapted to the times in which they were delivered, yet we think decidedly that that order of things which tolerated polygamy, slavery, and retaliation, is but poorly fitted to the reign of him who taught his followers, that whosoever was angry with his brother without a cause was guilty of murder ! Will you, Sir, condemn your humble servant, for doing just what our Saviour has done in so strong terms, and what has been so plainly sanctioned by the Holy Spirit in the writings of His holy apostles ?—for drawing a distinct line between the old and new Testaments ? "The law of the Lord is indeed perfect, under every dispensation of divine grace ; but it is equally true, that additions have been made to the divine revelation from the beginning ; and it is manifest, that unless these had been needed, they would not have been granted by Infinite Wisdom." But I find not half so much difficulty in finding arguments, enough to satisfy any reasonable mind, as I do in stopping, after my point has certainly been made out.—For I read that there is even danger of adducing too much proof to prove a proposition ; thereby giving that the appearance of strength, which is weak, by saying more than is necessary to refute it. But your second proposition concerning the Psalms is "*They were given to be sung by the members of the church—the worshippers of God.*"

Your first argument, if I understand your arrangement, is, The Psalms were originally written in measured line. They were poetical ; were calculated to be sung. In this, as in your

former proposition, you carry your point, and prove that which we have no inclination at all to deny. But we put in the plea of "confession and avoidance" as before. We say true indeed of the Psalms,—and not stopping here, are willing you should lead us through the Lamentations of Jeremiah; the Song of Solomon; the Songs of Moses; the poetical chants of Isaiah, Ezekiel, Job, etc. These we read were sung, not exactly by primitive Christians, but by more primitive servants of God in the Jewish nation; in Jewish times. So we believe were the Psalms of David. But how are they, from that argument, to receive their *exclusive* and *peculiar* notice; their preference over *all the other* books of inspiration, which we have seen "*cast out*" and superseded by that which is "*perfect*," which Paul says that first was *not*?

But, furthermore, you assert that "The names, however, appropriated to the collection, clearly indicate its character and use. The title Psalms, which is the Greek word introduced into the English language through the Latin medium, is derived from *Psallo* to *sing*, and teaches us that the compositions distinguished by it were designed to be set to music." "The Psalms of David," you say, "are called the Songs of the Lord, and the Songs of Zion."

But why did you stop here, and not go on to tell us what the Song of Solomon was called? Indeed my judgement is poor, if any claim you have laid to the Psalms of David will not hold equally good in favor of the "*Song of Songs which is Solomon's*." Why all this partiality to the Psalms of David, to the exclusion of the productions of his *wise son* equally inspired. Indeed the father and the son appear, fitly, to represent the old and the new dispensations; the former of *war*, the latter of *peace*; the former of *valor*, the latter of *wisdom*. Indeed, Solomon was more worthy than his father David, inasmuch as he was accounted worthy to build a house to the name of the Most High, to which honour David his father was not entitled because his hands were polluted with blood. Now, as this temple represented the Church of Christ, might we not safely infer that David was typical of the old and Solomon of the new covenants? And if Christ's Church may be called his bride; or if the different *sects* are of his Church; Solomon's thousand wives recorded in the old Testament, will certainly represent it well. But we might

no doubt advance as much argument in favor of the *exclusive* claims of "*The Song of Songs*," and perhaps of many other poetic effusions, as you have so learnedly and ingeniously claimed for the "Songs of Zion." David called something the songs of Zion in his Psalms, and complains that the captors of the Jews required them to play them, but he very plaintively sings: "How shall we sing a song of Zion in a strange land?" "How shall we sing a song of the Lord in a strange land?"—Where is your authority for inferring thence, that this song of the Lord, this song of Zion, was one of those very songs which thus speak of them? It appears to me that you have hit upon a cheap plan of proving a hypothesis by saying that because David's Psalms call something the "*Song of Zion*," THEREFORE that something is David's Psalms.

But not stopping here; not satisfied with obtaining logically warranted preference for the Psalms; you put your capital *thus acquired* to usury, and make, or claim two hundred per cent. upon it; and require us to believe with you that because David calls his Psalms the songs of Zion (?) therefore they exclude all other songs, inspired or uninspired. Sir, is not this logic *with a vengeance*? But to the proposition under consideration. How far have you, Sir, gone towards proving it? That "they were given to be sung by the members of the church—the worshippers of God, does not certainly follow upon the fact, if it *be a truth*, that they were called the songs of Zion, any more than that Solomon's Song, which is called "*The Song of Songs*," is therefore, and on that account, entitled to the same credit. "*The Song of Songs*," from a divinely inspired pen, is certainly as "*peculiarly*" honourable a title, as any of which I can think, and of that title there can be no mistake. *Inspiration* calls *them* so, and no unsupported hypothesis about it.

But we beg your pardon, before we inform you that we absolutely doubt if you have succeeded in proving the important proposition that "they were given to be sung by the *church*." Indeed I doubt most seriously whether it is in your power to prove that they ever were sung by the *church*, in any age!—What avails it to adduce numerous examples of the Psalms having been sung by the Jewish people? You are not, I hope, getting on another logical circle, and proving, that because the Jews sung David's Psalms therefore they were a church; and

because a church therefore they sung David's Psalms. Pray, Sir, how came the Jewish nation by the dignified title of a *Church*? *What is a CHURCH?* "A house consecrated to the worship of God among Christians; the Lord's house. This seems to be the original meaning of the word." *Webster.*

The collective body of Christians, or those who profess to believe in Christ, and acknowledge him to be the Saviour of mankind. In this sense the church is sometimes called the Catholic or Universal church. *Johnson's Encyclopædia.*

An assembly of sacred rulers convened in Christ's name, to execute his laws. *Cruden. Brown.*

When? Where? How was the *Jewish nation* ever called a *church*? Never in the days of apostolic purity of speech.—Whose image and superscription? Rev. W. Somerville's,—Render unto Somerville the things that are Somerville's, and unto God the things that are God's. To you, Sir, we will award the honour of the discovery, that the Jews were and are *Christians*; for God's word says just nothing about it. Indeed I shall be quite astonished if you can find the *word church* in all the old testament scriptures; and, if possible, more astonished if you find in the old or the new, the Jewish nation any where called a church.

Now you must either prove that the Jewish nation is or was the *church*, which you have not attempted to do; or you must prove beyond a bare "may be so" that the primitive Christians sung David's Psalms; or—you must not pretend to have proved that the Psalms of David "were given to be sung exclusively by the members of the *church*." But your arguments in favour of your second proposition may be thus reduced:

They were originally written in metre.
therefore

"They were given to be sung by the church."
Again: They were called the songs of Zion (?)
therefore,

They were given to be sung by the church.

And again:

They were sung by the murderers of God's prophets!
therefore,

They were given to be sung by the churches.

Mirabili dictu! A threefold cord. However, each strand appears to be too short to reach the point desired.

But you direct our attention to the circumstance of the Saviour *quoting* from the Psalms to prove his divinity. So indeed he did, what follows? That therefore he and his disciples sang nothing else? He quoted also from Isaiah, perhaps much oftener than he did from David; the book of Isaiah is for the most part metrical,—must we thence infer that He sang Isaiah and nothing else; and so also his apostles, and all his true disciples from that time to the present? This proves too much, and consequently proves just nothing.

Again, you kindly inform us that “There is a circumstance which is deserving of particular attention, as it appears to teach that the Psalms which, in a collective form, constitute a portion of divine revelation, were not only designed to supply the matter of the church’s praise under the Jewish dispensation, but embrace all that God dictated for that purpose. Several songs, composed on particular occasions, have no place assigned them in the book of Psalms. Such are the songs of Moses, composed when the Israelites had passed through the Red Sea, and immediately before his removal from their head; David’s pathetic lamentation over Saul and Jonathan; the song of Deborah and Barak after the defeat of Sisera; the song of Hannah when she came to present her son Samuei before the Lord at Shiloh; the song of Hezekiah after his recovery from sickness, with several others. **BE IT REMEMBERED**, that the collection of the Psalms into one book must have been the work of inspiration; no less than their composition, otherwise the Saviour never would have given them his sanction in their present form. Since, of the songs interspersed through the different parts of the old Testament, some are inserted into the book of Psalms, and several are passed by, it naturally occurs to ask what the ground of distinction is, between those which have been omitted, and such as have been incorporated with the Songs of Zion.”

In other words, there are just so many songs incorporated in what you say is called the Songs of Zion, (because the same Psalms call something “the Songs of Zion”) and there are *no more* than *just* so many, therefore they are to be sung in Christian assemblies to the exclusion of all other compositions!!!—But you are not done yet: The Saviour quoted from them, therefore the collection of them into one book is no less the work of inspiration than their composition; and taking your

last conclusion *thus acquired* for your next premises you infer, that, because the *collection* is the work of inspiration (?) **THEREFORE!** (how easy to *write* such words) the Psalms must be sung to the absolute exclusion of everything else!—You must somewhere have found an easy system of logic, or a system of *easy* logic, by which persons may prove whatever is convenient, at small expense.

Then into the depths of pagandom you plunge, and pull up a stanza from the heathen poet, which you convert into an argument, or rather the foundation of an argument, upon which to build an elegant scriptural structure.

"Nec Deus intersit, nisi dignus vindice nodus Inciderit."

Ask not God to do what you may do yourself.

Man could not create the world.—God made the world. "In the production of man, male and female, his glorious works were complete." In restoring Lazarus, Christ did not roll away the stone, nor did he put forth any divine power to divest Lazarus of his burial clothes, because these things can be done without any supernatural effort.

"One thing (you infer from the premises) seems beyond controversy:—that God in no case interferes by immediate operation, except when the agency of the creature is utterly insufficient; and, of course, that his immediate interposition proves the insufficiency of man. His dictation, by his Spirit, of a collection of songs to be used in his public service, consequently proves that man, not inspired, was not at all qualified to supply this desideratum in the Church." The argument may be stated thus: God never immediately appears when the agency of the creature is adequate. But God has given to his *church*, by the immediate influence of his Spirit, the book of Psalms, to be used in the celebration of his praise.—Therefore man, not immediately directed by the Spirit, was inadequate to the composition of such a book for such a purpose."

"God has given to his *church*" the book of Psalms. But we have already plainly stated that we are too obtuse to discover where you have *proved* that assertion. But suppose we grant it proved, which we no way believe it to have been, would your conclusion then follow? Need I repeat, that the same argument holds good with regard to the other prophetic writings? Have you been able to show any marked distinction in favor of the Psalms over any and every other book of the

Paul exploded old Testament songs? Did Christ say to his disciples, when ye sing praises to God ye shall use the Psalms of David? And if he even had said so: and Oh! what a victory you would have claimed: but even if he had so said to his disciples, that would not prove the exclusive right you claim for the Psalms.

Christ did say to his disciples, "When ye pray, say, Our Father which art in heaven, hallowed be thy name," etc. If we are therefore forbidden to pray any other than the prayer which the Lord taught his disciples, then we would have been prohibited singing any other than David's Psalms if Christ had used these words in reference to them. But I have no doubt you yourself habitually use your own words in prayer to him. Now, if your logic is good, you should be very careful, for if I mistake not, every objection you have urged in your book, against the use of *hymns* of human composition, holds equally against the use of a *prayer* of human composition. And more than all, *the word of the Lord* says, "When ye pray say Our Father," etc. Almighty power was also put forth, and volumes of doctrine preached by our Saviour on the mount. This according to your dictum was absolutely necessary, because man could not have done it. Therefore—we must not preach *any other sermon*. But you may object that there are *other* sermons given by inspiration, in God's book. What then?—Is the difficulty removed? Nay, it is enhanced. The more has been done by Divine agency, the less, yourself deciding, is our excuse for doing *any thing*. The Holy Spirit has, on several occasions, put forth Divine agency in the production of inspired discourses, suited not to any particular, local occasion, but of a general nature; suited to the wants of man in society generally. All good men in the Jewish nation, and in the church, have *prayed*. Very many of their prayers were left on record, and are given to us: were inspired by the Holy Spirit. No prohibition lies against passing them all by with silence, as it were, and asking in faith, nothing doubting, those things which we feel desirous of obtaining for ourselves and others. But these arguments may apply better perhaps to your third proposition which we now propose to notice: i. e. "*No subsequent book or books have been written by inspiration for that purpose.*" Neither has any subsequent book or books containing *prayers or sermons* "been written by inspiration for

that purpose." Yet that proves no argument in favour of the *exclusive* claims of the sermons and prayers given by inspiration then.

But, you advance an argument in starting out upon this proposition, to all the benefit of which you are certainly very welcome. It is this. "The New Testament, which we have the happiness to possess, is understood to be complete. Its parts are various—historical, doctrinal and argumentative, practical or preceptive, and prophetic; but it contains no collection of songs, no one portion written in metrical form, or presenting a shadow of internal evidence that the Holy Spirit in dictating it, designed that it should constitute the matter of the church's praise."

If the New Testament be "*complete*," yet wanting in songs of praise, dictated by the Holy Spirit; or if the New Testament does not *require* inspired songs and is still "*complete*," why *add* to that which is complete? Can you make it *more* than "*complete*?" What are we to understand from your expression "*complete*?" My understanding is that it is complete so far as inspiration can go; so far as is necessary "for doctrine, reproof, conviction, and instruction in righteousness." And these things perfect the man of God and furnish him "*thoroughly unto every good work*." But still the New Testament leaves us at liberty to preach, pray, and sing praises to God; to exhort one another; without dictating the precise words to be used. If inspiration furnishes the man of God "*thoroughly unto every good work*" by furnishing him the materials, or the rules of "*doctrine, reproof, correction and instruction in righteousness*," it is indeed complete without dictating sermons, exhortations, prayers, or hymns of praise, provided it furnishes the doctrine according to which they must be indited or spoken, or the reproof and correction where they may be wrong, and instruction generally as to their form and nature. But it was the "*scriptures*" which were thus "*profitable*."—True, it is not however the source, but the principles, to which we allude. Wherever doctrine, reproof, correction and instruction in righteousness may be found, the scriptures are *profitable* for them, and they "*thoroughly furnish*."

Perhaps you are not aware that your third proposition covers more ground than necessary. It is not necessary that we prove that the apostles and primitive saints sang nothing but

inspired songs in praising God. If we proved that they had songs given them by inspiration subsequent to the day of Pentecost we would prove too much, for we would prove almost that modern christians should sing nothing but inspired songs. You can afford to amend your declaration by erasing "by inspiration, and not raise a false issue, lest you drown yourself in your own sophistry. But will you pretend to assure us that the primitive saints sang no hymns other than inspired? You say "granted that the apostles wrote psalms, hymns, and spiritual songs, it does not follow that they were dictated by the Spirit, and intended to constitute a rule of faith and practice, or any such rule." But you assert that "if Christ, or his apostles, by the Spirit, made or wrote psalms or hymns, or spiritual songs, God, in his providence, has been less careful of them than of other inspired compositions." Such indeed is true of all hymns. They pass away after they have become old fashioned. But that is no argument that the apostles and primitive saints did not all sing hymns of their own composition. "There is no need to occupy much time in proving that in the primitive church hymns were used in addition to the psalms. No man who pays any regard to his reputation for knowledge will dispute this fact. Every person who is competent to pronounce judgment has given it in one direction. All the scholars who have spent their days and nights in investigating the early records of christianity, and who are thus entitled to speak with authority, are unanimous upon this question. There is no solitary exception. This might be regarded as sufficient, but instead of resting upon this *unchallenged* fact we shall proceed to give an outline of the argument on which the opinion is based." "In two epistles, written at the same period, by Paul when a prisoner in Rome, reference is made to hymns and spiritual songs," and to which you have yourself referred. The first appears in the epistle to the Colossians iii. 16, "Let the word of Christ dwell in you richly, singing with grace in your hearts to the Lord, in psalms and hymns and spiritual songs." The second is found in the epistle to the Ephesians v. 19, "Speaking to yourselves in psalms and hymns and spiritual songs; singing and making melody always in your heart to the Lord." The same words are used in both instances to mark the distinction—psalms, hymns, and spiritual songs. Paul, then, here enjoins the use of hymns and

spiritual songs, in addition to the Psalms of David. If any one object to this statement and maintain, as you are disposed to do, "that these words have reference merely to a threefold division of the Psalter itself, one class being denominated psalms, another hymns, and a third spiritual songs, we will not deny its *possibility*." But according to law and the laws of logic the *onus probandi* lies upon the party who undertakes to say that some term or phrase meant something at a former period different from what it does now. So we take the ground that the burthen of proving this position rests upon the man who affirms that in the apostolic church no religious compositions were ever sung save the Psalms of David.

"Upon the first face, the mere reading of the verses, the inference is all in favor of those whose views we represent; and this evidence receives overwhelming confirmation by the light which is thrown upon it by the immediately succeeding period. We thus conclude, that thirty years after our Lord's ascension, there were sung in the apostolic churches hymns and songs not found in David's Psalms." In an official document or memorial drawn up for the Emperor Trajan, furnishing him with some facts in relation to the christians in this province, we have the information that now paganism in this district was on the ebb. But it also furnishes us with data for another purpose. "Some of the christians had been put to the torture to compel them to disclose what took place in their assemblies. What was the result of such investigations? 'They affirm,' says Pliny, 'that they met on a certain stated day before it was light, and that they sung alternately among themselves a hymn to Christ as God.' They met early on the Lord's day and praised Christ as God, commemorating the last supper of the Lord, and singing a hymn to his honor. By no fair reasoning can this be explained as one of the psalms of the royal prophet."

"In the course of time, controversies arose in the christian church on the supreme divinity of our blessed Redeemer.—There was one Paul, (of Samosata,) bishop of Antioch, towards the close of the third century, who endeavored to introduce this heresy into the church. What was one of the plans used for this purpose? He banished the hymn-book from the church under his care. He suppressed the hymns that were in honor of Jesus, on the ground that they were of recent ori-

gin and composed by modern authors. The book of Psalms was less in his way, and for an obvious reason, than the orthodox hymns of the church, which were full of Christ. In the following century the peace of the church was far more disturbed by the outbreak of these heretical opinions. It was affirmed that the divinity of Christ was a new doctrine, a corruption which had been introduced of late years, and which could claim neither the authority of the apostles nor that of the generation which succeeded them. It was a doctrine, they said, unknown till after the death of Victor, a bishop of Rome, at the end of the second century. Mark how this argument was met. Eusebius, the ecclesiastical historian, argues that this might be probable if it were not for the testimony of the scriptures, for the testimony of distinguished writers since the apostles, who all say that Jesus Christ is God. And then he introduced a third argument, which we state in his words: 'How many songs and hymns are there among the brethren, written from the beginning by the faithful, who sing that Jesus Christ is the Word of God and is as God?' Further proof is superfluous."

"Thus it is clear, that the advocates of the *exclusive* use of psalms, are the innovators who have abandoned the practice of the christian church."

"**AMBROSIAN CHANT**, a mode of singing or chanting introduced by St. Ambrose."—*Webster*.

"Ambrose the famous bishop of Milan, belongs to the fourth century. He was born in 340. He was very fond of sacred music, and was the author of twelve hymns, which are still extant. So eminent was his name, in connexion with sacred poetry, that a hymn was often called from him Ambrosian."—Were not the saints in the first, second, third, and fourth centuries, as likely to have been right in their practices as Christians now are? and that, too, before the days of Papal darkness, when the pure, simple gospel of Christ was the lamp to their feet and the light to their path.

1. So, you have succeeded in proving, that the Psalms of David were inspired as the Thirty-first Chapter of Numbers, or any other book in the old Testament.

2. You have proved that they were adapted to be sung by the Jews, as well, perhaps, as Isaiah, Jeremiah, or the "Song of Songs."

3. That our Saviour quoted from them to confound the Scribes and Pharisees from their own books, just as he quoted Isaiah, and Jeremiah, and Moses.

4. That the new Testament is "*complete*," wanting nothing, but containing "the whole counsel of God," which Paul "ceased not, to declare" to us, therein.

5. That no subsequent work of inspiration was at all necessary to be added to that which was already "*complete*."

6. That no subsequent book or books have been written *by inspiration* for any purpose.

7. That we are no more authorised to sing hymns of human composition, than we are to teach, exhort, preach, pray, etc., using the words which suggest themselves to our minds, and

8. Finally, that the more you prove the less you effect. Your first three propositions have been prolific.

You say in the beginning of your chapter on "Modern hymns and songs:" "Some of our religious poets, and those whose works are most extensively used, claim little, if anything less, than *inspiration* for themselves. The expressions occasionally used would, as we shall have occasion to notice, warrant the conclusion, that they considered themselves entitled to stand upon a more elevated position than some of the inspired writers."

I Sir, will not be one who will judge this language "too severe." That our poets arrogate to themselves unwarranted credit, and even claim to be inspired, is a fact very much to be lamented by every good Christian, who loves to reverence God's holy book. "Blessed are the meek." But he who will assume the attitude of an inspired writer, or speaker, or any thing else, says, the Bible is not complete. All things pertaining to life and godliness were not delivered to Peter. Paul did not declare the whole counsel of God, but left something for me to declare. The doctrine, reproof, correction, and instruction in righteousness, found in the scriptures, cannot thoroughly furnish the man of God unto every good work—cannot make him perfect in these things. In fact he gives the lie to God himself by denying his word; he attempts to rob God of the glory of his blessed book. Such persons would claim the merit of the salvation purchased for sinful man by the blessed Redeemer.

But, in the name of the five senses, what has that to do with

the singing of hymns? Because some men are superfluously rash and indiscreet, is no good reason, it would seem to me, why we should not sing the praises of God which they have set and rhymed in order to be sung. The arrogance and assumptions of a poet can be no objection to his productions, if they are right. We might reduce the argument to an *argumentum ad absurdum*, by throwing it into sylogistic form, thus:

The productions of the pretender to inspiration should not be used in worshipping God. But, ministers of the gospel often pretend to inspiration,

Therefore—Sermons being the productions of ministers, should not be used in worshipping God.

But you may object that only some ministers pretend to inspiration: And you have not pretended that more than some poets pretend to inspiration. So much for that argument, which is certainly not too cheap. If you have nothing to urge against the innocent lines that chant the praises of God and the dying love of a Redeemer; the lost estate of the natural man in his unregenerated state, and the glory that awaits the justified through Christ's blood; it certainly is not generous to cast up their parentage to them; to abuse them, and turn them "out of meeting" on account of their father's indiscretion.

After winding up your *first three* great propositions, with all the energy and learning which I have so frequently heard ascribed to you, having been certainly displayed to advantage, if not totally exhausted, you begin your Chapter IV. with a *truth*, than which my existence is not more plainly demonstrated to me. Thus you begin: "The reason why it was not necessary that a *second* collection of songs for the use of the church should be given by inspiration—*remains to be pointed out*." How long it will thus remain, remains a matter for the *remainder* of your book to decide. But you say "It is found in the **FOURTH FACT**, from which we argue in favor of the exclusive use of the 'Songs of Zion' in the celebration of praise."

"The fourth fact from which we argue in favour of the exclusive use," etc. And what, pray, have you been writing about all this time, if you are just now going to commence arguing in favor of the exclusive use of the Psalms on the 150th page of your book, which contains but 189 pages.

May we not legally and logically set that down to you as an admission, that all you have said amounts to—just nothing,

plus ipse dixit. But we proceed to notice your *fourth* all prevailing proposition, which *promises* to do it all. You have modified it thus: "*The book of Psalms is no less adapted to our situation and times than it was to the situation of Israelites, and the times of their national existence.*"

Well that term "*national existence*," comes nearer the Jerusalem language than the one you sometimes take to represent the Jewish nation as being a *church*. But in speaking of this *ne plus ultra* proposition, you say "*This fact will be admitted by every one acquainted with the book.*" What! is your mighty proposition going to begin begging the question with its very first breath? No Hercules, certainly. If it were not indecorous we could stop here and enquire of you the definition of a "*fact*." I have always understood it to be something *done*. If this be a just definition, what *fact* are you here speaking of when you say "*this fact*?"

But if you have favored us with 104 pages of your excellent book and have not yet proved that "*fact*" or whatever else it may be, to prove which you started out, and this "*fact*" is so plain as to be *admitted* by every one on becoming acquainted with the book of the Psalms, your cheaper plan would certainly have been to have proved to those unacquainted, by those acquainted with the book, the truth of the "*fact*" in question.—And certainly one would almost infer from the admissions, that your book was something like one of Shakespeare's plays—"Much ado about nothing."

But if I were tired writing I would freely admit all you claim in your last proposition, after all you have proved in your three preceding ones. And, indeed, but one thing prevents my making the admission: only simply because I disbelieve it.—And if I believed that the Psalms of David were as well adapted to Christian worship as to Jewish, which I am not at all prepared to believe; still I would need to be persuaded that the Jews sung David's Psalms "*exclusively*," which you yourself are free to admit they did not, or I could not infer an "*exclusive*" preference for them in Christian worship. For admit your last proposition as proved, and what follows?—They are as well adapted to the church of Christ as they were to the Jewish nation. Therefore

Christians should treat them as Jews did.

But the Jews did not use the Psalms of David "*exclusively*,"

but with many others of their own composition. Therefore Christians are not bound to use the Psalms of David "exclusively," *but with many others of their own composition.*

Now, suppose we admit your "fact" as you call it—what have you proved, pray? that you may "have a zeal for God," but according to the knowledge of educational prejudice. But suppose we deny it, and show that you have not proved it.—Then what follows? But we propose examining your arguments in favour of your "sheet anchor" proposition which you have called in as physician to visit a corpse. But, Oh, if the doctor dies! But now your strong work begins.

Sect. 1. There is *no part* of scripture which brings the Saviour more fully to view than the *book of Psalms.*" Now I had always been under the impression that the four accounts written by Matthew, Mark, Luke, and John, who conversed with, saw, handled, and bore testimony to Jesus, brought the Saviour more nearly to view, than the obscure, figurative Hebraisms of the Psalms.

I had always viewed the Psalms, as the rest of the old Testament, as containing the metaphorical "*shadow* of things to come,"—but the apostles, certainly turn our eyes away from the shadow, faintly adumbrated, dimly sketched, imperceptible to the most learned Jewish doctors; to the *substance*, the *thing itself*. True the Psalms, in common with the other prophetic writings, faintly allude to many incidents in the life and sufferings of the Blessed Redeemer. And even these are so interspersed through, and promiscuously scattered over so much of so many men's writings, that but for the apostles, who wrote the New Testament, we could not by any possibility guess, to what circumstances they alluded. But the Evangelists take up the narrative of the birth, life, miracles, sayings, doings, accusations, condemnation, sufferings, death, burial, resurrection, glorification, commission, promise of the comforter, and ascension to his Father; in order of time, adapted to the understanding and mind of the little child as it sits on the knee of its mother, and all else profitable for us, to know, of our blessed Saviour.

But I here leave the candid mind to judge how near you come to proving your assertion, which you choose to use as an argument in favor of your Mammoth proposition, which has pledged itself to do the whole work.

Sect. 2. Holds up its head and says: "In the Psalms more especially, there is a most happy adaptation of the language to the state of THE CHURCH."

Positive, happy; comparative, more happy; superlative, *most* happy. Can there be two "adaptations," or two any thing else, and both be most happy? Can there be two *most happy* persons? If one is most happy, the other must be *less* happy, and so cannot be *most* happy too. Hence we infer that the language of the Psalms is more happily adapted to the state of the church than that of any other book. Well, how strange! I had always thought the language of Christ's apostles *better*, (pardon me) as well adapted to the use of the church, when directed expressly to the church, even to the particular congregation for whom it was designed, as that book which never addresses *one word to any church*. Under this section, on page 123, you say, "*Whoso offereth praise glorifieth me.*" If you had offered that argument sooner, the controversy might have ended. But you have been contending, I thought, that *whosoever* offered praise *dishonored* God, if he did not choose to praise him from the *Psalter*. But perhaps that language is too strong. But have you not contended that to sing hymns of human composition was to dishonor God. Now, *whoso sings hymns offereth praise*, whether acceptably or not. *Whoso offereth praise glorifieth God*. Therefore, *whoso singeth hymns Glorifieth God*. I think *between us* we will justify the use of hymns of human composition yet.

But of all the logic I ever yet heard of, the cheapest is to prove that something is better than anything else by showing how nearly it resembles something else. Thus you abuse your proposition. You say the Psalms contain a "*most happy*" adaptation of the language to the state of the church. And in order to prove that assertion, compare the language of the Psalms with that of something else, which of course must be less "*happily adapted*;" to show by their near resemblance, the truth of your proposition. So you say "The consistency of the language of the Psalms, with the spirit and the institutions of the present time, will appear from the subsequent parallelism, suggested by a comparison of the terms employed by the penmen of the Psalms with those introduced into the New Testament: unless it should be said that there is something 'Jewish and cloudy' in the writings of Christ and his apostles,

which is removed by the more lucid modes of speech which some of their more spiritual followers may teach us to use":—

PSALMS.

Ps. lvi. 4. There is a river, the streams of which shall make glad the city of God, the holy place of the tabernacle of the Most High. xlviii. 2. Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great king. li. 18. Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem. liii. 6. Oh that the salvation of Israel were come out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

Ps. xxvii. 4. One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his Temple. xlviii. 9. We have thought of thy loving kindness, O God, in the midst of thy Temple. lii. 8. But I am like a green olive tree in the house of God.

Ps. liv. 3. For strangers are risen up against me, and oppressors seek after my soul. cxxxvii. 4. How shall we sing the Lord's song in a strange land!

I have copied thus far faithfully your garbled and detached quotations from the Psalms, beside texts from the New Testament containing the same word. Do you imagine it would be hard for us to take the Theological works of the Rev. Thomas Paine, and garble and detach sentences containing certain words; and set them opposite certain New Testament phrases containing the same words. A strong argument this would be to prove, that "In Thomas Paine's Theological works especially, there is a most happy adaptation of the language, to the

NEW TESTAMENT.

Heb. xii. 22. But ye are come unto Mount Zion, and unto the city of the Living God, the heavenly Jerusalem. Rom. ix. 6, 7, 8. They are not all Israel which are of Israel: neither, because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. Gal. vi. 16. Peace be on them, and upon the Israel of God.

John ii. 19. Jesus answered and said unto them, destroy this temple, and in three days I will raise it up. 1 Cor. iii. 16. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? 1 Tim. iii. 15. That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the Living God.

Eph. ii. 19. Now, therefore, ye are no more strangers and foreigners, but fellow citizens, with the saints, and of the household of God.

state of the church." I would not be misunderstood as making any comparison of Paine's Theology to David's Psalms: but the *argument* is just the same. We have just the same reverence for the Psalms of David that we set out with, but we still doubt if your arguments will ever reach the point of "*exclusive*" right over hymns of human composition. Now a fairer way of trying the adaptation would be to take a *whole* sample, a whole psalm, *c. 9.*, and compare the whole style of that with a portion of the New Testament. But you know yourself, that, garbling, and detaching sentences, is no fair way of comparing. And especially is it an imposition on your proposition, to have your sentences thus detached, to agree only in some word or words. What can be logically proved by a play upon words?

PSALM.

Set thou the *weak* man over him, and let *Satan* stand at his right hand. When he shall be judged let him be *condemned*; and let his *prayer* become *sin*.— Let his days be few, and let another take his office. Let his *children* be *fatherless*, and his wife a *widow*. Let his children be continually *vagabonds* and *beg*: let them seek their bread also out of the desolate places. Let the *extortioner* catch all he hath away; and let the stranger spoil his labor. Let there be none to extend mercy to him: neither let there be any to favor his fatherless children. Let his posterity be *cut off*; and in the generation following let their *name* be *blotted out*. Let the iniquity of his father be remembered with the son; and let not the sin of his mother be blotted out. Let them be before the Lord continually, that he may *cut off the memory of them* from the earth. Because he remembered not mercy, but persecuted the poor and needy

NEW TESTAMENT.

Ye have heard that it hath been said, an eye for an eye and a tooth for a tooth: but I say unto you that ye resist not evil: but if any man shall smite thee on thy right cheek, turn unto him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Ye have heard that it hath been said, thou shalt love thy neighbour and hate thy enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye

man, that he might even slay the broken in heart. As he loved cursing, so let it come unto him; and as he delighted not in blessing so bless him not at all (or let it be far from him). As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones. *David.*

love them which love you, what reward have ye? do not even the publicans the same?—and if ye salute your brethren, what do ye more than others? do not even the publicans so? Be ye perfect, even as your Father in heaven is perfect. *Jesus.*

Now, here is no garbling, and such a plain honest parallel as shows off the whole matter of resemblance in language.—Admit your proving a man to be the best looking man of all men, by comparing his looks with those of some good looking man, to be good log s, which no man in his senses can believe, still, what does a just and fair comparison of facts do to prove that “In the Psalms more especially, there is a *most happy* adaptation of the language to the state of THE CHURCH? A close inspection of the above will supersede any comments.

But last, though not least, *section 3* lifted up its voice, saying “The Psalms contain nothing but the language of *Unwavering FAITH.*”

Now this is all that remains of the last and all-prevailing proposition, which was pledged to show “the reason why a *second* collection of songs for the use of the church should not be given by inspiration” is, your assertion that the Psalms contain nothing but the language of unwavering faith. But the section in question is fairly calculated to overthrow all you have attempted to prove. For, if it is true that the Psalms contain nothing but faith, they are very deficient indeed.—Paul says “Though I speak with tongues of men and of angels, and have not love, I am become as sounding brass and as a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and knowledge; and though I have *all FAITH* so that I could remove mountains, and have not love, *I am nothing.*”

Taking your last section as true, and granting all that you seek to prove, *i. e.*, that the Psalms should be sung “*exclusively,*” what do you prove? That the church of Christ need to be exercised in nothing but faith! But *Paul* says, with all faith he would be *nothing.* Or in other words,

You have said that the Psalms contained nothing but that,

with which Paul would have been nothing, and withall, you insist on not exercising the church in *any thing else*. But if we had any interest in proving your last section away, we could just read Psalm lxxvii. 7, which looks more like despondency than faith, if I may be allowed to judge. Let us read it. "Will the Lord cast off for ever? and will he be favorable no more? Is his mercy clean gone for ever? doth his promise fail for evermore? Hath God forgotten to be gracious? hath he in anger shut up his tender mercies?" But we do not wish any advantage of this as an argument. We only wish to show that, if we chose, we might prove the Psalms not quite so *nude* as you have affirmed them to be.

But where there is faith there must be the object of that faith. How extensive is the object of faith as expressed by the "language of unwavering faith" of David's Psalms? The doctrine of the eternal Godhead is nowhere so much as hinted at! And, not even inferentially do we find a hint at that of the Resurrection from the dead, a doctrine of which a very great part of those were ignorant who used and admired the Psalms in the times when opportunities were peculiarly afforded of understanding them. If the Jews to whom the Hebrewisms of the Psalms were pure vernacular, who had nothing else or but little else to understand, (and nothing to do but understand), but the worshipped Psalms, were after all profoundly ignorant of the doctrine of the resurrection, and the divinity of Christ, they were certainly not very fruitful in producing that faith of which they are now the quintessence.

True indeed, an exception may seem to present in the sixteenth Psalm. But this Psalm refers not to the resurrection of the believer, but of Christ.

"Peter declares this in the most distinct and unequivocal terms on the day of Pentecost; and, pointing to the tomb of David, in which his ashes were still reposing, he asserts that this was a prophetic annunciation by the royal poet of Jesus of Nazareth, whom God had raised up, and who, being seated at the right hand of glory, had sent down the Holy Spirit. Moreover, internal evidence is quite sufficient, apart from this infallible testimony. It is not true of the christian that his body will not see corruption. 'Earth to earth and dust to dust.'—Such is the law of mortality. It is true only of the Holy One of God, whose body, placed in the tomb, was not suffered to

see corruption. No doubt the resurrection of Christ is a *pledge* of ours,—in his resurrection the bodies of his saints are virtually raised; but even in this case, all that can be said is that, in singing the sixteenth Psalm, we are by implication, and by a logical conclusion, making mention of our own bodies being delivered from the humiliations of the grave on the morning of the resurrection. But why not sing according to *our knowledge* of this important truth? Why not give it that prominence in our psalmody which it has in the prayers and discourses of our churches? Why object to forming into numbers, by poetical genius, the New Testament development of this truth?

Wherein consists the criminality of reading or singing the following, or such lines as

“ WHEN the last trumpet’s awful sound
This rending earth shall shake,
When opening graves shall yield their charge,
And dust to life awake;

“ Those bodies that corrupted fell
Shall incorrupted rise,
And mortal forms shall spring to life
Immortal in the skies.

“ Behold what heavenly prophets sung
Is now at last fulfilled,
That death should yield his ancient reign,
And vanquished quit the field.”

Or what can be so criminal in chanting the praises of the common Saviour of all mankind in such lines as

“ How sweet the name of Jesus sounds
In a believer’s ear!
It soothes his sorrows, heals his wounds,
And drives away his fear.

“ It makes the troubled spirit whole,
And calms the troubled breast;
’Tis manna to the hungry soul,
And to the weary rest.

“ Dear name! the rock on which I stand
My shield and hiding place;
My never failing treasury filled
With boundless stores of bliss.

- " By thee my prayers acceptance gain,
Although with sin defiled;
Satan accuses me in vain,
And I am owned a child.
- " Jesus! my shepherd, husband, friend,
My prophet, priest, and king;
My Lord, my life, my way, my end,
Accept the praise I bring.
- " Weak is the effort of my heart,
And cold my warmest thought;
But when I know thee as thou art,
I'll praise thee as I ought.
- " Till then I would thy love proclaim
With every fleeting breath;
And may the music of thy name
Refresh my soul in death."

Again, if some teachers of the gospel of Christ would attend more to the teachings of the New Testament, and not take up so much of their time in *pedantic antiquaries* of Judaism, they might learn the sentiment of the following lines, faintly hinted at, and just peering through the mist of Hebraisms in the Old Testament.

- " 'Tis not the law of ten commands,
On holy Sinai given,
Or sent to men by Moses' hands,
Can bring us safe to heaven.
- " 'Tis not the blood which Aaron spilt,
Nor smoke of sweetest smell,
Can buy a pardon for our guilt
Or save our souls from hell.
- " Aaron, the priest, resigns his breath
At God's immediate will;
And in the desert yields to death,
Upon the appointed hill." etc.

Or can you point out your objections to the sentiment of the following lines? Or have they lost any of their force and devotion by the changes wrung upon them in the following stanzas?

- " BLESS'D is the man who shuns the place
Where sinners love to meet,

Who fears to tread their wicked ways,
And hates the scoffer's seat :

" But in the statutes of the Lord,
Has placed his chief delight ;
By day he reads or hears the word.
And meditates by night.

" Green as a leaf, and ever fair,
Shall his profession shine ;
While fruits of holiness appear
Like clusters on the vine.

" Not so the impious and unjust :
What vain designs they form !
Their hopes are blown away like dust,
Or chaff before the storm.

" Sinners in judgment shall not stand
Among the sons of Grace ;
When Christ the judge, at his right hand
Appoints his saints a place.

" His eye beholds the path they tread ;
His heart approves it well ;
But crooked ways of sinner's lead
Down to the gates of hell."

But, as quoted by Dr. Carson from the *Christian Observer*, "Take a familiar example ; a parent says separately to four children, 'Call your brother Richard.' One simply repeats the message as the words of his parent, 'Richard, father desires to call you.' A second makes the message his own, 'Richard ! father wants you.' A third repeats it as an injunction, 'Richard, you must go to father.' The fourth, 'Richard, pray run to father, for he wants you.' Are not all these exactly the father's message ? and is it to contravene this proposition to say, that each was delivered in a manner characteristic of the respective speakers ?" "The same individual does not always express the same thought by the same combination of words. For the sake of greater elegance, perspicuity, effect, or simply variety, different forms of speech are used by a speaker or writer when he has not the least design of adding to what he has said, or of introducing a modification of the idea to be expressed. And if in the same language the same communication is made by different speakers, or the same speaker in different words, why should a difficulty be raised,

as if the information to be imparted is not given, and we are not indebted to the original source, because an entirely different tongue is used to embody the original conception. A physician prescribes to different patients, speaking as many different languages, but laboring under the same disease. He speaks to each in his own language; but who will say the prescriptions are not identical because they are enunciated in different tongues? Absurdity itself would hardly venture so broad an assertion, as that they are not precisely the same. The case is only slightly modified if we suppose the physician acquainted with one language, and under the necessity of communicating with all his patients, except one, by means of an interpreter or interpreters. If he express himself ambiguously or defectively the interpreter may misunderstand him, and give instructions to the patients different from what he intended; or they may commit the same error from an imperfect acquaintance with the language of the physician or the patients. But assuming that the physician has expressed his prescription accurately and lucidly, and that the interpreters perfectly understand both the language of the physician and that of his patients, and honestly communicate to each, in his own tongue, the mind of the physician, no person would hesitate to ascribe to him the direction given to the sick, although he understands not the words in which it is expressed, more than if all who are under his care spake a language common to him and them, and received instructions immediately from his own lips. The interpreter is not transmuted into the doctor, nor is he in any sense the author of the given prescriptions." This reasoning is certainly not such as *you* can explain of, for the obvious reason that it is—*your own* faithfully quoted from your "Appendix." And if it *prove* any thing it certainly goes far towards establishing the fact, that the last piece which we have given, as an example, of modern hymns may be considered, on comparison with the first Psalm of David, as good inspiration as that Psalm. The sentiment is certainly the same, and being expressed in somewhat different words does not most certainly, *as you have shown*, constitute it a different matter. If the language of modern poets constitute the inspired Psalms of David, merely human composition, by their transformation to suit modern usages of language, it must be because the first translators were inspired. And indeed we are aware that

many persons believe not only Esquire Rouse, but also King James' hired translators, to have been inspired; and that every other version of the scriptures, which have been, or may hereafter be gotten up, of God's word, is mere human composition. Now the singing of David's Psalms, even Esquire Rouse's musical version, we believe to be perfectly right and consistent with christian zeal, and the decency and order spoken of by the apostle. But if the different words used by the different persons, in conveying the same ideas, do not tend at all to render the sentiment theirs, or any one's but the Holy Spirit's, where is the objection to the same sentiment, yea, the same *ideas*, conveyed by more modern translators and poets, and better suited to the time? You say, and *insist*, that the inspiration attaches to the ideas, to the sentiments rather than to the words, then what are you contending for? When modern poets give you the sentiment, the *very same* sentiment, in words better adapted to the age, you contend for the words of Esquire Rouse just as if *he* had been inspired, as well as David.

But do you not see that you are putting words into the mouth of the infidel? He says, You pretend that the Bible was given by inspiration of God—but it was given in a language now no longer known as it once was. But the Rev. William Somerville, the most learned and talented gentleman, perhaps, in the British Provinces, has said that the language, the sentiment, the ideas contained in those books, so soon as changed from the condition in which King James' hired translators left them, and adapted to the language *now*, cease to be inspiration, or at least he insists that they are not proper to be sung. Now, says he, if they have lost their inspired character by *this* operation, what became of that character of inspiration when translated from the obsolete Greek into all modern languages?

But I would respectfully ask your reverence, what is the sentiment generally, yea, universally breathed forth in the hymns by which God is worshipped? Is it not supplication, praise, acknowledgments of God's mercies and of our own unworthiness?

Should we not cherish such sentiments? If cherished should they not be expressed? Is it criminal, heretical, irreligious, to *express* our prayers and praises to God? The overflowing of our hearts with sentiments not to be suppressed; has the prayer, praise, or acknowledgement of the devoted heart lost

anything of its merit by being written as David's Psalms were originally ; that is, in measured line ? Or do you find fault with the prayers, praises, and acknowledgements, thus written, being *chanted to a tune* ? Or, if our catechism is not too long already, I will enquire of you, with all due deference to your character, as a gentleman and profound scholar, *What are your objections about ?*

Christ taught his disciples to *pray* ; and even suggested to them the sentiment to be used in prayer, and compressed that sentiment into the most pithy, logical, and comprehensive style, of which human language is susceptible. Did he tell them never to pray till they could find an appropriate *psalm* to their purpose ? Simon Peter instructed Simon Magus to pray that if possible the thought of his heart might be forgiven. There is no doubt that Peter designed for him to pray, using his own words. Peter himself went up to the house top to pray, on the occasion of his being instructed as to Cornelius' case. Paul speaks of praying in an unknown tongue. 1 Cor. i. 4. And the Saviour adverts to the parable of the importunate widow to teach the necessity of frequent and fervent prayer to God. "And at midnight Paul and Silas prayed, and *sang praises to God*," Acts xvi. 25, (and they had as good a right to sing their own words, as they had to pray using their own words). David says Ps. cvii. 8, "Oh that men would praise the Lord." "And that the gentiles might glorify God for his mercy ; as it is written for this cause I will confess to thee among the gentiles, and sing unto thy name. And again he with rejoice, ye gentiles, with his people. And again he shall praise the Lord all ye gentiles, and laud him all ye people." Rom. xv. 9.—"Sing unto him a new song." "Sing unto the Lord a new song, and his praise from the end of the earth ; ye that go down to the sea, and all that are therein ; the isles and the inhabitants thereof. Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit ; let the inhabitants of the rock sing, let them shout from the tops of the mountains," Isaiah xlii. 10. "O sing unto the Lord a *new song* : sing unto the Lord, bless his name ; shew forth his salvation from day to day." Ps. xcvi. 1. "And they sung as it were a *new song* before the throne, and before the four beasts, and the elders : and no man could learn that song." Rev. xiv. 3. And they sang a *new song* saying, Thou art worthy to take

the book," etc. Rev. v. 9. "I will sing *a new song* to thee," etc. Ps. cxliv. 9, and almost innumerable other examples are given of exhortations to praise God with "*new songs*," both in the Old and New Testaments.

The scripture exhortations to pray, praise, exhort, sing, etc., are all couched in precisely the same general terms; no one being restricted as to how or what or when or where; but the injunction is to "Rejoice evermore, pray without ceasing, and in every thing give thanks." And indeed there is no devotional exercise of which we know anything that appears to bring the soul so near to God as singing. And the overflowings of a heart, fraught with lively emotions, with love to God and the children of their Father, with a sense of their weakness and dependence on God, and with a sense of their necessities, can in no way be so fully expressed as through well-executed songs of praise.

"The man that hath no music in his soul,
And is not moved with concord of sweet sounds,
Is fit for treasons, stratagems, and spoils:
The motions of his heart are dark as Erebus,
And his affections dull as night,—
Let no such man be trusted."

Shakespeare.

"The accomplished orator may open the treasures of the richest rhetoric, and display masterly skill in metaphors, and tropes that almost *live and move and have a being*. And from both and all how many go away untouched, unmoved, unsubdued? The strongest argument sometimes sets the soul on defiance, and it may be parried by evasion. But the sweet, attractive charms of music, calm the turbulence of the human soul, soothe to rest the passions that revel in the halls of our spiritual nature, divest us of our hostility, and cause all the kindlier sensibilities to pervade the breast. It allays, it softens, it persuades. It touches with tenderness, it teaches with gentleness, it smiles with benignity. It comforts, it wins, it exhorts. It inspires hope, and courage and zeal. It breathes contentment, peace and love. It awakens, it enkindles, it arouses. It bathes us in tears, and it wipes them away. It takes away our breath and inspires us with life. How much has been done by sacred song to convert sinners to God!" All created nature, from the glorious sun to the meanest reptile, praise God in tacit notes not, however, to be mistaken. Music, bles

sed messenger of heaven, which comes with power, and takes hold of the secret recesses of the immortal soul of man, rippling in the little rivulet; softly breathing in the gentle zephyr; uttering its sublime notes in the deep-toned thunder; warbled in the throats of the sweetly plumed songsters of the dense forest, whose very darkness and serene beauty are plaintive music; the stars of the firmament sing together; and man, the created intelligence, who alone can render intelligent, intellectual praise to his supreme Governor, his almighty Creator, should praise God with every breath. Every thought should arise towards the throne of the Most High. Let all the earth praise him. Let every mountain and valley resound with his Hallelujahs. Let created intelligences conspire to render the earth vocal with new songs to Him who created and him who redeemed them. Let the merits of Christ's blood plead with a world not reconciled to their God and Saviour. Let the scenes of mount Calvary plead with a sin hardened and unreconciled world. Sing of the mercy of God in the gift of his Son for our redemption. Sing of the magnificent height from whence that Saviour descended to earth. Sing of the glory which he enjoyed in the bosom of the Father before the world was. Sing what he did and suffered for our redemption. Sing the lost condition of fallen man without a Redeemer, without God, and without hope in the world. Aliens and enemies, rebel convicts under sentence of eternal death. And the glorious estate of the redeemed through the merits of the blood of Christ. The glorious crown of righteousness which awaits all who love the appearing of the Lord and Saviour who redeemed them at so great a ransom. Sing of the relation of that blessed Redeemer to his Heavenly Father. The Everlasting Word which became flesh; the power of God by which he made the worlds. The Creative power which became the Redeeming power.—Let not the praises "to God and the Lamb" be circumscribed by any prescriptions, but above all, by proscriptions. Set not bounds to God's worship, by condemning those who join with pure and warm hearts in his praise, for giving utterance to their own feelings—speaking forth their own sentiments. What shall damp and mar the ardor of the sincere worshipper of God?—Those who speak forth the boundless mercies of the God of love, the God who is love, in songs of love, from purest motives of praise, are to be told that the Psalms of David are entitled

to the "*exclusive*" right to be sung. How many hundreds of thousands of devout and devoted Christians—lovers of God and his Christ, who sing praises to God from the purest motives, who join with all created things in ascribing glory to the Immaculate name of Jehovah, are to be told now, in the enlightened nineteenth century, that they and their predecessors have, for eighteen hundred years, been displeasing that *God of Love* by singing praises to his name. If we are in this heretical, we are certainly in very good company. You do not take into calculation the Greek and the Roman Catholic churches; the churches in America, of every denomination; all the mission churches planted by Britain and America; all the Protestant churches; all the Episcopalian churches in the British empire; all the Independant churches; all the Baptist churches; all the Methodist churches; the Established church of Scotland; the Free church of Scotland; the United Presbyterian church, yea, all who worship God of every denomination, are all discovered to be displeasing God.

What! seal the mouths of all who choose to sing the praises of their God, of every denomination, in every language and of every land. But he who would sing the merits of Christ's death: he who would tell in song of the fallen condition of our nature; who would estimate the value of Christ's atonement, the glory from which he descended; who would praise God in songs of adoration for his boundless stores of grace and mercy bestowed in the unspeakable gift of his Son, *must* go elsewhere than to Davids Psalms. He who would sing of the crown of righteousness purchased by the common Redeemer of our once lost race, must find his sentiment in the New Testament. He who would sing of that immortality and its infinite joys, which are merited to us by the sacrifice offered on rugged Calvary, will have to find his strains elsewhere than in the odes composed by the king of the Jewish nation. In those odes the idea of a *future state* of existence beyond the confines of the tomb is *not so much as hinted at!* Who is this who will shut the mouths of all who sing praises to God for the gift of Christ? Who is he who seals the lips of praise to Christ for the purchase of *Immortal Glory*? Who says to the Christian world of worshippers that Calvary's Hill shall not inspire their song? Who that prescribes the shadow of things to come and proscribes the body which is Christ? Who would prosecute the

study of the old and persecute the students of the new covenant? Who is it that sings "exclusively" the *hatred* of the king of the Jewish nation to his enemies; anathematizes all the Christian world, except a little handful of a particular sect of the Church of Scotland, for professing the dying *love* of the "King of kings and Lord of Lords." But the praises of Christ; the inestimable value of his sacrifice, the unspeakable Love of God in the gift of his Son to reconcile a world of rebels; the lost condition of the sin sick and guilt stricken world, dead in Adam; the merits of Christ's blood in furnishing the means of salvation; and the conditions implied in the covenant of Grace; the glorious plan of salvation, are themes which can *never, NEVER* emanate from the lips of the "exclusive" singer of David's typical Hebraisms, now to us almost unintelligible. Vainly do you quote from such excellent Christian reformers as Athenasius, Basil, Horsley, Bishop Horne, etc., eulogiums of David's Psalms: they do not cover your ground. *Be it remembered they all used hymns in public worship.* They can be of no use to the advocates of the "exclusive" use of the Psalms of David. But they are inspired and good, and therefore they *alone* are good, is the syllogism to which the whole matter is reduced by your logic. We *can* do without hymns, therefore, it is Scottically wrong to use them! We might legitimately go on and say, upon the same principle, having thus established the "*fact*" (as you would say) that whatever the Psalms teach is right; therefore, whatever they do not teach is wrong. But they never mention one word of a future state, the Divinity of Christ, the merits of his blood, the superior merits of the New Covenant, nor of His second coming—yea, many other points of most vital interest to the *Christian*—therefore, by your logic, if it be worth anything, these doctrines are essentially wrong. Yea, the doctrines of Baptism and the Lord's Supper—the very name Christian, or disciple is, by your theory, essentially *wrong*, and you would by it unchristianise the Christian world. Indeed, the very least that may be said of the salutary effects of your doctrine is, that it is in its tendency most decidedly anti-Christian. It is a doctrine no where to be found but among those who have gone as far as possible towards *destroying* the ordinances of Christ. Now this may seem a very harsh charge, but what would be said if it were found true? But it is neither the

time nor place to drag in *another question*,—and say how the Christian ordinances have suffered to make way for Judaism: how Christ, in his ordinances, has been sacrificed to Moses. You have, Sir, searched long and successfully for mint, thyme, and rue; but we are labouring under a great mistake, if you have not been passing by some of the most weighty matters of the law of Christ.

Have you not, in common with your brethren, to whose party we had the honor in early life to belong, set aside the "*ordinance of the New Testament instituted by Christ for the remission of sins*," and substituted it with an ordinance claiming no higher authority than the "*traditions of the fathers*."—You must be aware that that ordinance which you have engrafted into the "Perfect law of liberty," is not yet six hundred years old. The saints of God met always on the Lord's-day to eat the Lord's Supper; and Paul, in upbraiding the brethren in Corinthians first epistle xi. 20 says: "When ye come together therefore into one place, this is not to eat the Lord's supper." So would the apostle say also of you, how could he say less? for when ye come together, it is not to eat the Lord's supper, except twice, perhaps, in a year.

Destroy baptism, as you have done, *entirely*, so far as your influence goes; destroy the ordinance of the Lord's supper except a bare shadow, a mere remnant; and now, aim a death blow at singing praise to God! This looks like "breaking in pieces and stamping the residue with the feet of it."—What is there of Christianity that you will condescend to leave? Will you let your admirers have the NAME of disciple, which their Saviour conferred upon the first believers in him? or will you grant them the name of *Christian*, given them at Antioch, and concurred in by the Holy Spirit? Or do you think to spite Saint Paul for complaining of the Corinthians because they had their Paulites, Apolosites, Cephitites, and Barnabites, and other ites? though they had no Calvinists, Lutherans, Armenians, Wesleyans, nor any of the *modern* ites. You, however, retain the name Christian, just as you do the ordinance of the Lord's table: that is, you grant it a mere existence, but make very little use of it.

But now what think you would the dear little old apostle to the gentiles say, were he to come back to earth, and visit Europe and America, and find millions of persons calling

themselves by 666 different names; and having almost as many different substitutes for the laws of heaven, in the form of *Confessions of Faith*, etc., with their rival ministers, rival meeting houses, sporting rival spires, and playing rival bells, manufacturing praises to God on rival organs; going to law with one another with impunity because of rival denominations, and he is to be told *these are Christians*. Would he not strain his eyes looking for the "*man of sin*" he talked about when he was here before? But he is told that some of these omnites are straining at a hyzon of praise to God after they swallowed all the above vocabulary, and, insidiously as all other rites of God's service have been crowded out, appear determined that that shall share no better fate. Would not he imagine the Corinthians in their worst form had still degenerated and extended their borders, and swallowed all the congregations of christendom? All these matters considered, sir, we hope you will pardon our intrusion, and not be surprised that we have been thus bold. Our motives, as we remark in our Introduction, are certainly not sinister, and if we are laboring under mistaken notions of things, we will be set right very freely and with the kindest feelings on our part. Especially, would we be glad to hear from you how you can reconcile your fastidiousness in relation to the Psalms, with your making to yourselves laws for the regulation of what you would call Christ's Church.

Our Saviour either could not, would not, or did, make laws for the government of his own Church.

If he could not, which you will not be disposed to insist upon; or if he would not, your own best logic will go to prove that it must have been because no such laws were necessary.

Now, your propositions in reference to the Psalms, will apply to the laws of the Christian Institution. Whether or not they will apply as *reasonably* to the latter as the former, will be left to an enlightened Christian public to judge.

Here are your propositions,

1. The Psalms were given by inspiration.
2. They were given to be sung by the members of the Church. (?)
3. No subsequent book or books have been written by inspiration for that same purpose.
4. The Book of Psalms is no less adapted to the present

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state of the Church, than to her state when they were originally written.

Those are the propositions we have reviewed: now for the application to your avowed practice about which you have no conscientious scruples.

1. The laws of Christ for the government of his Church were given by *inspiration*.

2. They were given to be observed by the members of the Church—(true).

3. No subsequent book or books have been given by *inspiration* for the same purpose. (But one called the "Confession of Faith," without inspiration.)

4. The book the *Laws of Christ* is no less adapted to the present state of the Church, than to her state when they were originally written.

While you have been standing in judgment upon the worshippers of God for dishonoring God's word, behold "THOU ART THE MAN," who have subscribed a work of 465 pages purporting to give laws to the *Church of Scotland*! Now, provided that Church of Scotland is not the Church of Christ, you have a right to enact laws, or acquiesce in those already enacted, for its government. Otherwise not. "Who hath required this thing at your hand," to garble, disjoint, distract and derange, the word of inspiration, as though the learned councils of presumptuous men could amend either in matter or form, the complete work of the Holy Spirit.

The Psalms were given to the *Jews*;—the New Testament was given to *Christians*.

We are no where told that *all things* proper to be sung were given in the Psalms of David even to the *Jews*.

The Apostle says, "*All things* are given unto us that pertain to life and godliness," and, "I have not ceased to declare unto you the *whole counsel* of God."

The *singing* praises in worship is an exercise in which an error may not prove fatal.

The *governing* of a Church is a matter in which an error must prove fatal.

You decry the singing of hymns, though they be the doctrines of *inspiration*, conformed to the modern style of the language.

Yet you solemnly set yourselves up to legislate for the "*King*"

of kings and Lord of lords" in matters of *doctrine* and *government*.

You have solemnly *sacrificed* the laws of Jesus Christ to the "Westminster Confession of Faith," and pronounced a whole volume of imprecations upon dishonoring the Psalms of Rouse.

I have the honor to be yours,

W. W. LIVINGSTON.

THE END.

